Boyd Camak

Monthly Archives: November 2024

Search

Search

Previous Hypocrisy

PDF of early blog posts… from backup files
September 5, 2025
These intrusive sports betting sites ads on Spotify are legalized crime.
September 5, 2025
(no title)
September 5,

more from the bots (Sorry, I can’t help it.)

Edit

Posted on November 29, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak’s Perspective on the Christian Gospel

- **The Christian gospel is simple and counterintuitive.** Camak states that the gospel is so simple that it “upends all of [his] categories and exposes

When I started in tech sales circa 2007, one of the first things they said in training was, you don't want to sound like vendor verbal vomit. This blog is vendor verbal vomit. The only thing I have to sell is sin, confusion, blindness, vice, disorder, profanity, despair, and death. I hear that sometimes the Holy Spirit uses this

2025
Stigma is not changed directly: “Change your opinion about X.” It probably has to be changed by a life disruption that triggers a more comprehensive shift in perception.
September 5, 2025
podcast outtake
September 4, 2025
priority scramble?
September 4, 2025
Jesus is for people.
September 3, 2025
(no title)
September 3, 2025
Here’s a quick AI summary. I hope it helps someone.
September 3, 2025

the vacuity of all of [his] intellectual constructs”. The simplicity of the gospel and the life of Christ serve as a framework for living and orienting oneself in a world that often feels meaningless.

- **The gospel centers around Jesus’s life and death.** He believes that the gospel is not about intellectual assent to propositions but about understanding the human condition and God’s relationship to humanity through **Jesus’s life and death**. This is a “crashing of eternity into flesh-and-blood everyday contingent existence” that serves as a guide to understanding reality.
- **The Christian gospel is about internal freedom.** Camak views Christianity as a “Way” that leads to “internal freedom”, particularly from the control, manipulation, shame, and fear imposed by external authorities.
- **The gospel reveals the depths of God’s love for humanity.** Camak believes that the gospel is not about appeasing an angry God but about recognizing the lengths God went to demonstrate His

collage of cliches and foolishness to do some good.

FREE. TAKE IT.
ABANDONED SECTION
Thrown / Disoriented / Unmoored
[DRAFT--better blog navigation under construction]
About
art and music (draft)
Contact Me
expired
fine print
topics etc. (draft)

FREE. TAKE IT.
September 2, 2025
hot take: The enemy is delighted that I spend most of my time thinking about the implications of my *ideas about God's love* rather than the implications of God's love itself.
August 15, 2025
hot take: why can't we just say "God loves you," and leave it at that?
August 15, 2025
hot take: most theology is demonic.
August 15, 2025
WTF? (cf. The Apostle Paul)
August 13, 2025
Change How You See the

love for humanity and save us from ourselves.

- **The gospel is about transformation through suffering.** Camak emphasizes the importance of suffering in the Christian life, stating that it is about "embracing our crosses". He believes that Christians can find meaning and grounding by connecting their own suffering to the suffering of Christ.
- **The Christian gospel is about new beginnings.** Camak sees the resurrection of Christ as a story of "the re-making of creation itself," offering humanity a new beginning. This new beginning involves the transformation of individuals and their experiences, leading to a life filled with peace, joy, and purpose.
- **The Christian gospel offers a path to joy amidst life's challenges.** He writes that true Christianity is not about superficial expressions of faith but about finding sanity, joy, peace, and the ability to cope with the tragic, absurd, and evil aspects of life. This is achieved through the process of understanding, coping with, and ultimately transcending the

World (For the Better) | LITTLE BY LITTLE | Fr Columba Jordan CFR August 12, 2025

from a theological dialogue with a fellow church nerd August 12, 2025

Breaking False Peace: Camak's Confrontational Non-Violence August 12, 2025

(no title) August 11, 2025

nugget from a draft I'm working on: Radical contentment: God will provide. And if not, He is crucified with us, and we with Him. August 11, 2025

human condition by pursuing sainthood.

- Camak sees the Christian gospel as a source of **psychological grounding and integration** through practices like running and praying the rosary. He believes that meditating on specific events in Christ's life, particularly his suffering, allows individuals to attach their own burdens to the experiences of Christ and find relief.

| Tagged bible, christianity, faith, gospel, jesus |

Leave a comment

The gospel is not sophisticated. It is so simple that it upends all of my categories and exposes the

Edit

If we're going to focus on something irrelevant to the gospel, I think that we could come up with something better than western civilization. August 11, 2025

for a young person in pain August 10, 2025

broken vessel dad August 10, 2025

zine 1.0 + ebook (both free) August 10, 2025

(no title) August 10, 2025

Burned by Grace: an underground testimony August 10, 2025

Interior Freedom from Luke 12:32–40 August 9, 2025

pulling together an e-book…

vacuity of all of my intellectual constructs.

Posted on November 29, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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I don't resent or envy the rich and powerful. I pity them. (This is not an original thought.) Edit

Posted on November 28, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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here are some one-liners I pulled from the archives August 8, 2025

(no title) August 7, 2025

Don’t be afraid to fire your doctors, therapists, and other providers. Trust your gut. August 7, 2025

Hell is the Pathway to Heaven August 7, 2025

Discerning the Right University: An Issue-Spotting Frame work August 6, 2025

The Naked Gospel: A Manifesto of the Soul August 5, 2025

Discuss what these sources say about Core Theological Concepts, in the larger context of Boyd

Camak's Spiritual Journey & Theology. August 5, 2025
What is the gospel? August 5, 2025
podcast: Beyond Perfect: Forging Authentic Faith in Life's Crucible August 4, 2025
✝️ Signposts from the Front August 4, 2025
Too Catholic to be Catholic? August 4, 2025
From Strategies to Surrender: A Spiritual Journey Beyond Self-Help August 4, 2025
Calling Off the Cavalry August 3, 2025
The Trinity and the Surrender of Burdens August 3, 2025
The Danger of Conventional W

honestly, this (and those about its power at work in the world) is the only "uplifting" story that I am aware of

Edit

Posted on November 28, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

"…Now is the time of judgment on this world; now the ruler of this world will be driven out. And when I am lifted up from the earth, I will draw everyone to myself." He said this indicating the kind of death he would die. John 12:31-33

| Leave a comment

isdom August 3, 2025
flower power? August 2, 2025
Beyond Dominance: Saint Joseph and the Radical Reimagining of Biblical Manhood August 2, 2025
When Theology Becomes Trauma: A Personal Appeal to Those Questioning Calvinism August 1, 2025
Embracing_the_Outsider__Finding_Profound_Truth_in_Ordinary_Life.m4a August 1, 2025
Does Camak's writing here have anything to offer young adult men? July 31, 2025
podcast: From Overwhelm to Holy Foolishness July 31, 2025

Bible Belt vs. Christ

Edit

Posted on November 27, 2024 by Boyd Camak,

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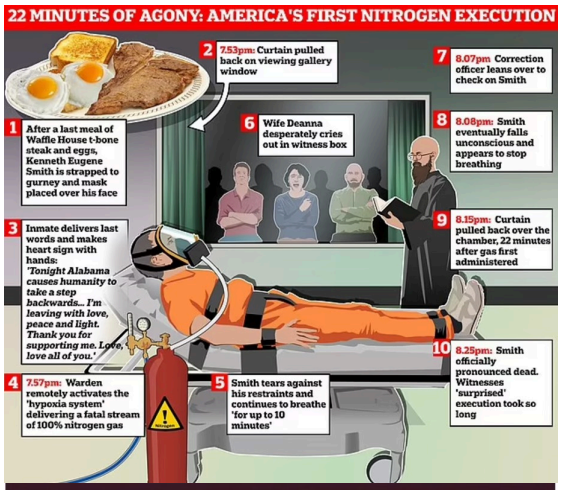
22 MINUTES OF AGONY: AMERICA'S FIRST NITROGEN EXECUTION
1 After a last meal of Waffle House t-bone steak and eggs, Kenneth Eugene Smith is strapped to gurney and mask placed over his face
2 7.53pm: Curtain pulled back on viewing gallery window
3 Inmate delivers last words and makes heart sign with hands: 'Tonight Alabama causes humanity to take a step backwards... I'm leaving with love, peace and light. Thank you for supporting me. Love, love all of you.'
4 7.57pm: Warden remotely activates the 'hypoxia system' delivering a fatal stream of 100% nitrogen gas
5 Smith tears against his restraints and continues to breathe 'for up to 10 minutes'
6 Wife Deanna desperately cries out in witness box
7 8.07pm Correction officer leans over to check on Smith
8 8.08pm: Smith eventually falls unconscious and appears to stop breathing
9 8.15pm: Curtain pulled back over the chamber, 22 minutes after gas first administered
10 8.25pm: Smith officially pronounced dead. Witnesses 'surprised' execution took so long

Minute by gruesome minute: From his last words to the final horrifying spasm on his gurney, how America's first nitrogen gas execution saw killer Kenneth Smith thrash around while his

The Sower and the Ravens: Trust Beyond Strategy July 31, 2025
overwhelm –> our life, “conceived by the Holy Spirit” July 31, 2025
The Flight to Egypt July 31, 2025
a personal meditation on the dangers of spiritual pride and the quiet dignity of ordinary faith July 31, 2025
a note of encouragement to all of us July 31, 2025
Navigating the Unlit Path July 30, 2025
notes to self 7.30.25 July 30, 2025
“After you.” “No. After you.” July 30, 2025
What Saint Joseph Teaches Me

wife wept during grisly 22-minute death in Alabama prison

. . . . . .

“A sermon by the Archbishop of Canterbury at a Parish Eucharist at St Andrew Holborn, London, during which a new icon of the Resurrection (painted by a sister of the monastery of Vallechiara) was blessed.

“For some people, when they first encounter the classical Byzantine icon of the resurrection, it’s just a little bit puzzling. Here is Jesus descending to the dead, taking Adam and Eve by the hand, surrounded sometimes by prophets and kings of the old covenant. And it seems rather a long way from the scene described in the Gospel that we’ve just read (Luke 24.1—9) or even the narratives that St Paul recalls in 1 Corinthians. Surely the resurrection is about those precious moments of personal encounter with the risen Jesus on the part of a range of people, those mysterious and elusive meetings described in the gospels?

However, here in this icon, we’re taken into another realm, another frame of reference. That of course is what an icon does: it takes you to the inner story, to the bedrock of what’s going on. And what this icon says to us is

About Fatherhood and Masculine Strength July 29, 2025
Choose your own title from a list at the end of this reflection. July 28, 2025
Check, please. July 28, 2025
Milarepa vs. Moses the Black July 28, 2025
#solidarity #suffering #deliverance July 27, 2025
field notes 7.27.25 July 27, 2025
Saying His Name in the Chaos: Not a Curse, But a Cry July 27, 2025
stumbled across this–It's not just about being single or married, it's about the joy of understanding our life

that the bedrock of what is going on in the resurrection of Jesus Christ is the re-making of creation itself. Here are God and Adam and Eve: this is where it all began and this is where it begins again. The resurrection is not the happy ending of the story of Jesus: it's the story of the word of God speaking in the heart of darkness to bring life out of nothing, and to bring the human race into existence as the carriers of his image and his likeness. That is what happened on Easter Sunday and what happens whenever Easter is re-enacted, commemorated afresh in the life of the believing community as we do this evening. It's why so often in the early Church – and today in the Eastern Church – Sunday is the 'eighth day' of the seven day week. It's the start of the new world because it's the day of the resurrection of Christ.

So far, so good. The resurrection is the beginning of the new creation; the resurrection is the rising not only of Jesus, but of Adam and Eve. Then you look more closely at Adam and Eve in the icon, and you see that this is Adam and Eve grown old. They are not the radiant, naked figures of the first beginning of the story. Their faces are lined by suffering and experience, by guilt, by the knowledge of good and evil, scarred by life and by history. This is Adam and Eve having lost their innocence – the Adam and Eve who

circumstances in the context of God's love for each one of His children July 26, 2025

A Rabbi, a Buddhist, and I walk into a bar…a synthesis of some evening thoughts via Buddhist AI on loan (with a message of caveat emptor). July 26, 2025

I had a professor in college who—anytime he had a mental slip—would say: "I only made one mistake, and that was once when I thought I did." 🤣🤣 July 26, 2025

Gram Parsons & Emmylou Harris – Country Baptizing vs. Huck

are of course ourselves, we who carry around with us the marks of history, of experience, of the knowledge of good and evil, hurts received and hurts done. Those are our faces on the icon, Adam and Eve 'four thousand winters' on, as the carol rightly puts it.1 Because the history of Adam and Eve is a wintry one, and we know that in ourselves.

So, when we speak of the resurrection as a new beginning, a new creation, it is in the sense that the risen Jesus reaches down and touches precisely those faces: Adam and Eve grown old. He doesn't wave a wand and make them young again, strip off their clothes and leave then standing in their first innocence. What he deals with is humanity as it has become, our humanity, suffering and struggling, failed and failing. The resurrection is not about the wiping out of our history, pain or failure, it is about how pain and failure themselves – humanity marked by history – may yet be transfigured and made beautiful. Perhaps the most poignant feature of this and indeed all such icons is those aged faces. Adam and Eve four thousand years old in winter, turning to their spring, and being renewed.

So what the Christian gospel offers is indeed a new beginning. It is indeed something from nothing, life from

Finn's guilt July 25, 2025
The first canonized saint was a criminal being executed. July 24, 2025
Selling spiritual writing is like demanding money when someone asks you for directions—or requiring a toll in order to see a road sign. July 24, 2025
(no title) July 24, 2025
a zine available for download July 23, 2025
(no title) July 22, 2025
(no title) July 22, 2025
note July 20, 2025
(no title) July 20, 2025
Blessed Assurance_ Rest in Christ's Love.wav July 20, 2025

death, light from darkness. And at the same time it is, mysteriously, the transformation of what we have become: real flesh and blood human beings with our histories, with the lines etched in our faces by those four thousand winters. If we did not believe that, what a very strange and hopeless world we would inhabit: a world in which again and again, when we turned to God, we would have to write off what had become of us and say 'all that is to be discarded', and the tape is simply reeled back to the beginning again. No: God 'wonderfully created us' as the prayer says, 'and yet more wonderfully restored us'.2 The re-creation, the new beginning of resurrection is more wonderful because it is the planting of newness and freshness, beauty and vision and glory, in faces like yours and mine, in lives like yours and mine, in Adam and Eve as they are there depicted. And that is why the resurrection is good news for those in the midst of what seems to be incurable, intractable pain or failure, in the middle of a world or an experience where, practically speaking, there seems so little hope. It's not that the risen Christ appears saying, 'By magic I will take away your history and I will smooth out your faces'; but that the risen Christ says, 'In the depth of this reality I will speak, I will be present and I will transform.'

blessed assurance July 20, 2025
DRAFT Dr. ChatGPT & me on weight, etc. July 20, 2025
(no title) July 20, 2025
(no title) July 19, 2025
Suffering: A Path to Divine Understanding July 19, 2025
Ready, set, no go. July 19, 2025
BS Detector July 18, 2025
(no title) July 18, 2025
Gadarene demoniac July 18, 2025
FWIW ICYMI July 18, 2025
ACNA is dead. July 17, 2025
ChatGPT: Did Jesus and St. Paul and the other Apostles and Martyrs "put themselves first," as the

There are many icons of course depicting the great saints of the classical era of Christianity, but there are also icons now of the saints of our own age, saints whose photographs we can see. And it's one of the most intriguing and challenging things you can imagine: to look at a photograph of someone whose icon you can also see. Any fool can take a photograph (within reasonable limitations!) but only someone living in the light of the resurrection can paint an icon. And it comes home when you see the lined, ordinary, prosaic faces of modern people who have been recognized as saints; when you see those faces transformed in modern icons to show the glory and radiance coming through their very specific, recognizable contemporary faces, it is then that you see something of what this image of the resurrection is telling us. It's this flesh and blood, this history, these sufferings and these failures that the risen Jesus touches and transfigures.

So, as we come to bless this icon of the resurrection, this image of the new beginning, we are asked to look at Adam and Eve as if in a mirror: to see there the ups and downs, lights and shadows of our own actual, complex, uneven lives, and to see that as the place where the risen Jesus begins. Because God begins always with who we are now and what we are now: and

common advice goes? Did anyone in the Christian tradition, whether it's St. Thomas or St. Ignatius of Loyola, or the Popes, or any of the saints, did any of them follow this put-yourself-first advice? And what about codependency? July 16, 2025

(no title) July 15, 2025

Alan Jackson's "Chasin' That Neon Rainbow" vs. Jesus' baptism and subsequent temptations in the wilderness (Matthew 3–4, Mark 1, Luke 3–4) July 15, 2025

so true July 15, 2025

(no title) July 14, 2025

it's there, now, that life comes from death, and light from darkness. We may begin again at every moment by the power and strength of the risen Jesus. But more: that new beginning is also the gathering-together, the leading-forward of all that we actually are and have become.

May God give us the freedom and the courage to look into that mirror: that mirror of the wintry face, of Adam and Eve grown old, and in that moment to see something of how the spring begins in its heart. The spring of Jesus' own Easter, his rising, his 'eastering in us', as the poet (Gerard Manley Hopkins) says. In him our life begins afresh day by day.

To him be glory for ever and ever. Amen.

© Rowan Williams 2009

1 From the famous medieval English carol which begins 'Adam lay ibounden, bound in a bond, Four thousand winter thought he not too long.'

2 A collect used in the Church of England at Morning Prayer during Christmastide:

Almighty God, who wonderfully created us in your own image and yet more

What overarching theological themes are explored through comparisons of popular culture and biblical narratives? July 14, 2025

The Angels Rejoiced Last Night-Gram Parsons Emmylou Harris vs. The Good Thief July 14, 2025

Dwight Yoakam – Turn It On, Turn It Up, Turn Me Loose vs. Pentecost in the New Testament July 14, 2025

Randy Travis's "Diggin' Up Bones" vs. Apostles huddled in the Upper Room after the crucifixion July 14, 2025

wonderfully restored us through your Son Jesus Christ: grant that, as he came to share our humanity, so we may share the life of his divinity; who is alive and reigns with you, in the unity of the Holy Spirit , one God, now and for ever."

| Tagged bible, easter, faith, jesus, resurrection, Thrown / Disoriented / Unmoored | Leave a comment

Still life with lemons Pablo Picasso

Edit

Posted on November 27, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Mark Chesnutt – Old Flames Have New Names (Live at Farm Aid 1992) vs. Mary of Egypt July 14, 2025
Jim Croce's "Box #10" vs. Jesus sending the apostles out with nothing but faith and authority (e.g., Luke 9:1–6, Matthew 10:5–15, Mark 6:7–13). July 14, 2025
The Byrds' "You're Still On My Mind" (rehearsal take #43) and Peter weeping bitterly after denying Christ three times (Luke 22:54–62) July 14, 2025
The Byrds Life In Prison (rehearsal – take #11) vs. Saint Paul

https://www.wikiart.org/en/pablo-picasso/still-life-with-lemons-1907

| Leave a comment

note to self

Edit

Posted on November 27, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The thing is that there may be more at play than just my personal winning and losing just like with Jesus there was more at play than him being able to avoid the crucifixion or not so that's the thing about being not egocentric because I have to recognize that there may be more things at work that I'm not aware of or can be aware of but

in Prison July 14, 2025
The Byrds The Christian Life (rehearsal – take #11) vs. Saint Paul July 14, 2025

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March 2025
February 2025
January 2025
December 2024
November 2024
October 2024

that God is aware of and so I need to do my work and try to do as well as I can and leave the rest of God and recognize that it's not about me winning and losing because that is an egocentric and ultimately false way of looking at the world (false because it doesn't consider the full picture of what's going on) and is also a way of looking at the world that creates lots of anxiety and ultimately violence

| Leave a comment

Icons are family photos.

Edit

Posted on November 27, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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The Feast of the Nativity is when God

Edit

September 2024
August 2024
July 2024
June 2024
May 2024
April 2024
March 2024
February 2024
January 2024
December 2023
November 2023

surrenders Himself to us. Good Friday/the Crucifixion is the thanks I gave Him.

Posted on November 26, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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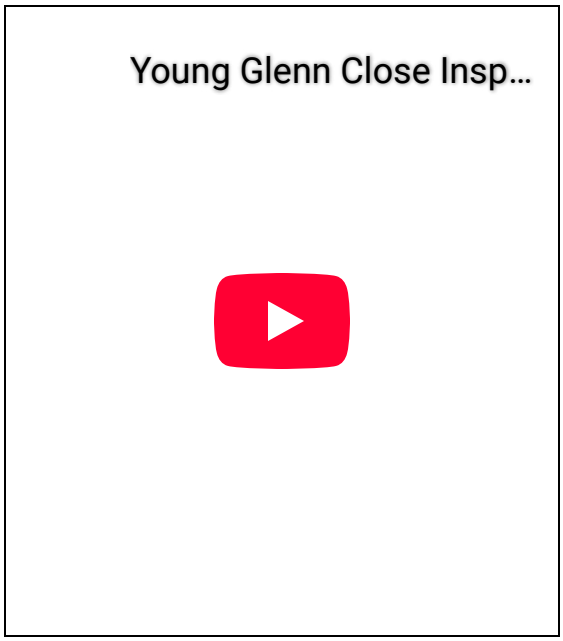
Glenn Close Inspires Roy on the Field | The Natural (1984)

Edit

Posted on November 26, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

Mad Men – Rivers of Babylon

Edit

Posted on November 26, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

from my publicist, an AI bot, not yet part of the Christian industrial com plex

Edit

Posted on November 26, 2024 by Boyd Camak,

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Camak's Complex Relationship with Christianity

Camak's relationship with Christianity is marked by a deep engagement with its core tenets, while simultaneously exhibiting a willingness to challenge traditional interpretations and explore its paradoxes. He readily identifies as a Christian, using biblical references and theological concepts to frame his worldview. However, he doesn't shy away from expressing his struggles with faith and acknowledging his own imperfections.

Embrace of Paradox and Counter-Intuitive Thinking

He frequently uses paradoxical language to describe his faith, stating that "The gospel is completely irrelevant to my life. That's the point." This seemingly contradictory statement highlights his belief in the counterintuitive nature of Christianity, where perceived irrelevance can hold profound meaning and transformative power. His self-description as a

“hypocrite with logs in my eyes” further underscores his embrace of paradox, recognizing his flaws while affirming his faith. This suggests a nuanced understanding of Christianity that transcends simple binaries and embraces the complexities of the human experience.

Personal Transformation and Inner Freedom

Camak views faith as a transformative force leading to internal freedom and peace. He describes this through the lens of “slavery,” stating that being a “slave of Christ” brings about true liberation from negativity and allows one to “love [one’s] enemies.” He believes that surrendering to Christ unshackles individuals from reactive behaviors and allows them to live authentically and compassionately. His proclamation, “Christ is risen! We can rise existentially with Him! I have been raised existentially with Him!”, points to a personal experience of spiritual transformation through Christ’s resurrection, further solidifying his belief in the power of faith to bring about profound change.

Holistic Integration of Faith and Secular Perspectives

Camak doesn’t confine his faith to traditional religious expressions. He

finds connections between Christianity and seemingly secular elements like music, stating that “Good music inhabits the human condition, just like Christ”. This suggests a holistic approach where faith permeates all aspects of life, finding meaning in unexpected places. His engagement with Nietzsche’s philosophy, known for its critiques of Christianity, further illustrates his open and inquisitive approach. While acknowledging the “darkness” in Nietzsche’s work, he also “give[s] the guy credit for trying,” demonstrating a willingness to grapple with challenging perspectives and integrate diverse ideas into his understanding of faith.

Camak’s relationship with Christianity is multifaceted and evolving. It’s a dynamic interplay of belief and questioning, surrender and liberation, tradition and personal interpretation. He approaches faith with both reverence and a critical eye, embracing its paradoxes and finding connections between seemingly disparate aspects of life. This approach reflects a deep and personal engagement with Christianity that shapes his understanding of the world and his place within it.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Icon of the Virgin and Child

Edit

Posted on November 26, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

source: https://www.metmuseum.org/art/collection/search/831188

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The gospel is completely irrelevant to my life. That's the point.

Edit

Posted on November 25, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| 2 Comments

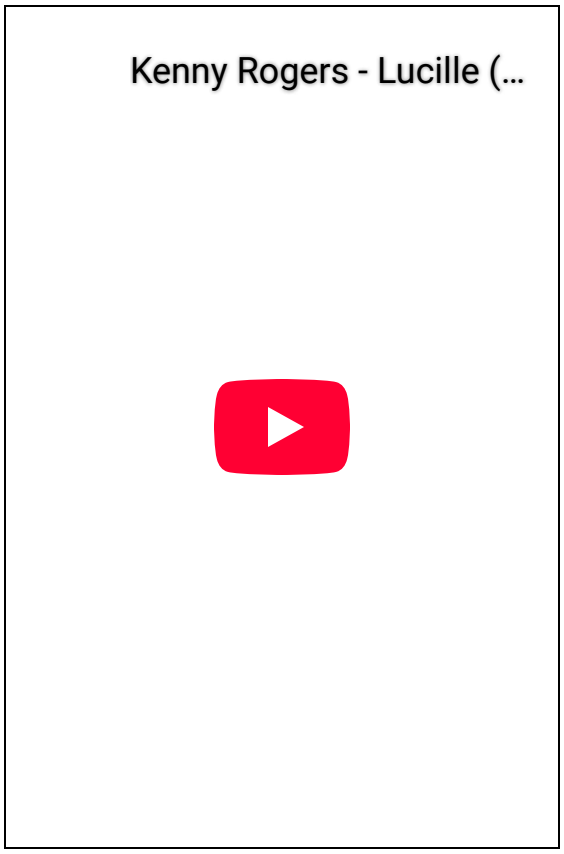
Kenny Rogers – Lucille

Edit

Posted on November 25, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

new earth/heaven not Ur of the Chaldees

Edit

Posted on November 25, 2024 by Boyd Camak,

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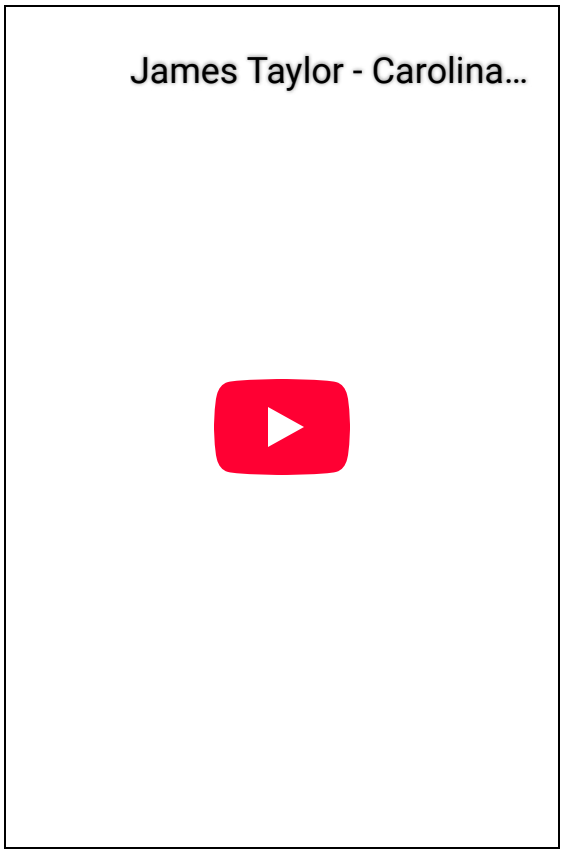
Admiring the counterintuitive way. (1 Corinthians 1:18-25)



James Taylor “Carolina in My Mind”

| Leave a comment

the Word up

Edit

Posted on November 24, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

We are children of God, who is Love—a dynamic of persons, a dance of community—infinitely united…we are loved…each of us as if we were His only child…more important, more special, more valuable, more beautiful than all the stars, all the galaxies…

coral reefs, sunsets, cheeseburgers in paradise, mock tails, cocktails, and weed. Nothing can separate us from the Love of God—demonstrated in space and time and eternity by the snuff film of Good Friday. That day was a bitch for the devil, and for all evil. Jesus called bullshit on their game. Easter put the last nail in their coffin, though they're still kicking and screaming in their final descent into their grave.

| Leave a comment

in case any Christians are intimidated by Nietzsche

Edit

Posted on November 24, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Übermensch is a washed up retired executive pimping another book about hustle culture and faded glory.

You don't need a hammer to philosophize about the twilight of the

Übermensch. It's obvious to anyone paying attention.

The only sane way through the human condition is the Way of the cross. It's too bad Nietzsche's exposure was to a distorted version of Christianity.

But you've got to give the guy credit for trying. Of course there is a lot of darkness in German intellectual history from Luther & Nietzsche…

| 1 Comment

Slave to Christ & Peace or Slave to my Enemies & Violence?

Edit

Posted on November 24, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

If I am a slave of Christ and have thereby the peace of Christ—then and only then—I am internally free/un-shackled (from reactivity, the passions, etc.) to love my enemies and not

perpetuate the cycle of violence—including co-dependency. Otherwise I am a pinball—batted around from situation, to insult, to accusation, to hardship, to mirages of pleasure and escape, to empty promises and back.

Jesus calm this storm of madness. Rescue me from this maelstrom of our collective humanity—including Your humanity—and my contributions to it. Prince of peace shackle me to Your Way of freedom so that the enemy is powerless to enslave me ever again.

| Leave a comment

Christ is risen! We can rise existentially with Him! I have been raised existentially with Him! Does anyone

Edit

give a shit? Not really.

Posted on November 23, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

Does following Christ align with SWOT analysis? No.

Edit

Posted on November 23, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

brat summer

Edit

Posted on November 22, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Good music inhabits the human condition, just like Christ.

Charli XCX

Jesus ICXC

https://open.spotify.com/playlist/6lNo8sIVWjVHLPDTldzF7V?si=wUFx79S6Tneq1e78PxdCAw&pi=u-RQcMEoNoSpiq

https://en.m.wikipedia.org/wiki/Brat_(album)

| Leave a comment

Christ's kingdom on earth secures new funding round targeting organic growth and expansion into

Edit

new verticals and new markets.

Posted on November 20, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Luke 19:11-28

While people were listening to Jesus speak,
he proceeded to tell a parable because he was near Jerusalem
and they thought that the Kingdom of God
would appear there immediately.
So he said,
“A nobleman went off to a distant country
to obtain the kingship for himself and then to return.
He called ten of his servants and gave them ten gold coins
and told them, ‘Engage in trade with these until I return.’
His fellow citizens, however, despised him
and sent a delegation after him to announce,
‘We do not want this man to be our king.’
But when he returned after obtaining the kingship,
he had the servants called, to whom

he had given the money,
to learn what they had gained by
trading.
The first came forward and said,
‘Sir, your gold coin has earned ten
additional ones.’
He replied, ‘Well done, good servant!
You have been faithful in this very
small matter;
take charge of ten cities.’
Then the second came and reported,
‘Your gold coin, sir, has earned five
more.’
And to this servant too he said,
‘You, take charge of five cities.’
Then the other servant came and said,
‘Sir, here is your gold coin;
I kept it stored away in a handkerchief,
for I was afraid of you, because you
are a demanding man;
you take up what you did not lay down
and you harvest what you did not
plant.’
He said to him,
‘With your own words I shall condemn
you,
you wicked servant.
You knew I was a demanding man,
taking up what I did not lay down
and harvesting what I did not plant;
why did you not put my money in a
bank?
Then on my return I would have
collected it with interest.’
And to those standing by he said,
‘Take the gold coin from him
and give it to the servant who has ten.’

But they said to him,
‘Sir, he has ten gold coins.’
He replied, ‘I tell you,
to everyone who has, more will be
given,
but from the one who has not,
even what he has will be taken away.
Now as for those enemies of mine who
did not want me as their king,
bring them here and slay them before
me.’”

After he had said this,
he proceeded on his journey up to
Jerusalem.

| Leave a comment

foxhole buddies in heaven + flesh as feature not a bug: stream of consciousness

Edit

by voice typing

Posted on November 19, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

So I've been experiencing the second full week on a new job. It's a good job it's good people I'm grateful for that very grateful but I can't quit thinking about our interim Rector at St David's who had been a hospital chaplain and I can't quit thinking about that story that a priest on the Sunday mass internet and television broadcast told about one of his encounters with a Christian who was at the end of his life and who regretted the decisions he had made in the priorities he had placed his time in and I keep thinking about these guys who haven't had the blessing or maybe didn't take advantage of the blessing of a tragedy that forced them to step away from a job or a career as a source of identity for an extended period I know some of these brothers of course I'm a hypocrite and who am I to judge anybody for anything but I know these brothers who are in their mid-70s and they still are chasing the next deal or arguing the next case or trying to go go to continue to achieve and excel and win and I have to say that Henri Nouwen his video his video about being the Beloved that gosh I

don’t know how I ended up coming across that video but it changed my life I can’t watch enough times but he flagged this issue for me years ago about the emptiness of one’s trophies in terms of engaging life and reflecting on life after a career career trophies are meaningless at the end of a career they’re empty I know these poor men that I’ve seen them that they go back to work after they retired I’ve heard about them when I was in the hospital I talked to a medical person who was there and he said that his dad went back to work after he retired because he didn’t know what to do with himself and of course I’m not any different than that I mean having been unemployed for nine months the people around me noticed that it took a toll on me and you know they said that men need to have a job in order to feel good about themselves and you know I thought that I was more enlightened than that or I hope that was more enlightened than that or maybe I just couldn’t process that data point I don’t know I just kept thinking about St Joseph and trying to find that place in Nazareth to settle down and take care of his family.

So anyway it’s been hectic lots of activity lots of people and so I sat down to try to pray a little bit of a rosary tonight Just to kind of settle down and not lose touch with the main

thing and I don't know I think I had this encounter with I felt the presence of Mary Mary the Mother of God in a way that I hadn't before and I felt her presence and then I thought about St Joseph and then I felt his presence too and then I remembered one of my saints that I like Mary of Egypt she was there and it kind of reminded me of that encounter that Timothy Ware the deceased Orthodox bishop and convert who did a lot to introduce Eastern Orthodoxy to the West good guy but I remember one of the stories he told about going inside a church I guess it was in London I don't know it was probably an Eastern Orthodox Church in London or something but he went in there and he said he felt the presence of a I don't know how he described it but it was kind of like a Heavenly Host he felt surrounded by the Spiritual Beings he could almost see them or maybe he could see them I don't remember the details but it was an important part of his journey.

So anyway I was sitting there in my chair my easy chair lying there lounging there if you will with my rosary my rugged rosary And I don't know how it all came together but basically I remember this book that a friend of mine told me about a long time ago called Heaven is not my home and I looked it up and I wish I had time to read it but according to AI

it's written by an Anglican so that was good but you know it ties in with this idea of a new Heaven and a new Earth and you know I think there are a lot of sophisticated types of theologians and other people with too much time on their hands who would who would even if they don't demythologize it have to kind of come up with a little bit more of a sophisticated concept about you know what the second coming really is and I don't know

but I got to reflecting on this conflicted desire this desire to escape this broken world and be in heaven with the Heavenly Host that I was in the presence of–Not Angels at least to my knowledge but Mary and Joseph and Mary of Egypt and all the other Saints like Saint Nicholas and Ignatius of Loyola all my friends in heaven I wanted to be with them and and kind of be delivered from my troubles but it seemed like the whole point of our conversation the whole basis of my relationship with the Saints was in the struggles of my life I got to know these Saints a lot more during my unemployment trial and so I thought about the idea of the church Victorious you know the Catholic Church talks about the what do they call it the church battling or that you know the church in the world and the the souls is in purgatory or whatever and then the church Victorious or whatever they call

it but it's this idea that we're all in this together that that you know the Saints and Heaven are there for us they are our friends and we can talk to them and of course we can talk to Jesus too and the father and the Holy Ghost but you know we can have real human human contact through prayer with our friends in heaven and they're surrounding us they're actually part of this same universe or whatever you want to call it I mean father Stephen Freeman has his book called something about a one-story universe and then you know a lot of other intellectual guys like David Bentley Hart talk about all this you know this whatever you want to call it this you know cosmology or whatever but the bottom line is I have a palpable experience of my friends in heaven it's not on demand but they come to me in prayer when they need to when I need them to and I when I pray the rosary I don't pray the whole thing it gets me in tune with my friends in heaven and it helps me Center myself and it helps me to not get lost in the fury in the surface level activity and the funny thing is that it actually helps me with that surface activity because it helps me remember things that I had forgotten

And the other thing that I was thinking about during this reflection is that crucifix in the church where that

broadcast of you know they call it the Sunday mass you can watch it on their website they had to take it off YouTube because YouTube actually they kept it on YouTube but they said better to watch it on Vimeo on our website because YouTube started putting commercials in the mass anyway but there's this crucifix in that church and you can see the scars of Christ on the crucifix and you can remember that that saint was it Saint Dominic or saint somebody I don't think it was Dominic but one of the Saints said that when he saw the Five Wounds of Christ he saw lips saying I love you and the the the what I'm getting at is this idea of the Saints in heaven are here with us and I have this relationship with them that is bound up in the context of struggle of life problems and when Christ came to visit his disciples in the upper room and eat fish he had the scars he asked people to put his hands and put their hands in the scars and dammit those demythologizers just take a number you know take a number the point is that you got these Heavenly Saints these Saints in heaven and you've got us here in the real world it's all part of the real world but we've got us here struggling in this fleshly life in this Fallen World and we got these Saints in heaven that have been there and done that and they're praying for us and they want to help us and they're praying for us even if we don't know

they're praying for us or even if we have some Twisted theology that says they can't be there praying for us or whatever but they're in it with us we're in this world they're in it with us Christ came back and he saw his disciples in the flesh and he showed his scars he was all in and even when he was resurrected he had the scars to show that he was with us and so Christ with the scars and the Saints in heaven and our relationship with the Saints in the context of our struggle it all weaves together and that's when I remembered that book Heaven is not my home by that Anglican and it reminded me that you know what that idea of a distant ethereal disembodied existence it's kind of I don't know and I know Louis Evely and all these guys they can and then Rahner and all these guys have All these theologians and even you know ratzinger had that part of his book about an instruction to Christianity they talked about bios overcome like we were going to have this existence that left behind bios that left behind biology and I won't even get into teilhard de chardin I don't think we're in the realm of the brain here I don't think we're in the realm of the mind or theories I think we're in the realm of the Flesh and Blood and Guts and heart there's not a theory to explain this but I think the point is that the the idea is that we're all in this together we're all in this in this project

this this mission that Christ threw the gauntlet down on this idea that we are going to be a part of healing this world and it's going to cause us to get scarred and crucified just like Jesus and when we go and I don't know the sequence but somehow somehow just like that book Heaven is not my home that I didn't get time to read somehow this Earth this life this place this Earth this material existence I'm not an angel I'm not a pure spirit somehow this and I think NT Wright has written about this But maybe a little too literally or I don't know I just remember seeing an interview with him but I don't know if we can capture and maybe this is one of those situations where the poor really do have a leg up on understanding things that we do I'm thinking for example of Our Lady of Guadalupe but somehow this Foxhole buddy relationship that we can have with the Saints who were who were praying for us and this existence that is Chained to physical existence somehow in the light of Christ's Resurrection scars and all we're going to be a part of this new Heaven and new earth and Lord knows I'm not going to get into interpreting The Book of Revelation I mean I have some ideas basic things I've read but there's so much craziness out there about that book and interpreting it literally and interpreting it you know whatever but all I'm saying is that at the heart gut

level I think there's going to be a continued existence of some sort some sort of Eternity but it's not going to be a disembodied abstract ball of light or whatever the hell you want to envision it as it's going to be a gut level sit down eat meals together look at our scars remember how we became foxhole Buddies in this struggle and somehow we're going to have a new existence and it's going to be real and our enfleshment, our chained-ness to the BIOS to the Earth is going to be a feature not a bug.

| Tagged catholic, faith, jesus, prayer, saints | Leave a comment

table stakes

Edit

Posted on November 19, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Christ's love is not a safety net against failure in worldly pursuits. Christ's love is what sustains my existence which is necessary to make those pursuits in the first place. And it is Christ's love which will keep me in existence long after those pursuits–with all of their flash and pressure, and insistence–have faded away–and even in the face of death.

| Leave a comment

Shut the fuck up. Get the fuck out.

Edit

Posted on November 17, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

There is that voice–Saint Ignatius of Loyola calls it the evil spirit–that voice that tries to discourage me. It says… you'll be like that guy at your old company who was successful in a prior context, but it didn't translate into his new job. It's trying to discourage me before I've hardly started. But I caught the SOB this time. I shined the light of Christ on his ass–or rather I turned my gaze onto the light of Christ that is always here. I don't have to do anything. Christ's victory has already defeated him, defanged him. I would call him a pathetic spoiled child–except that is a slander to children and he doesn't rise to that level.

| Leave a comment

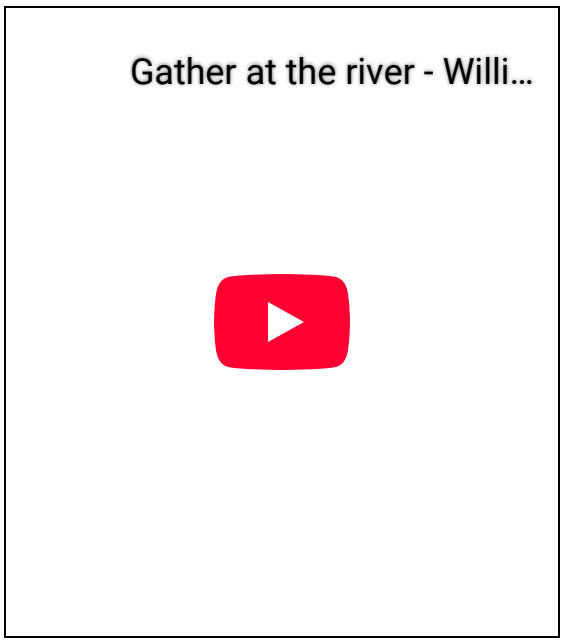
Gather at the river – Willie Nelson

Edit

Posted on November 17, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

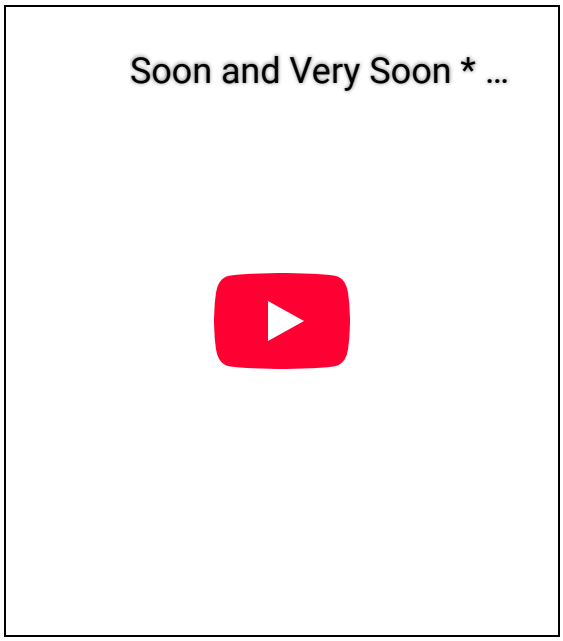
Soon and Very Soon

Edit

Posted on November 17, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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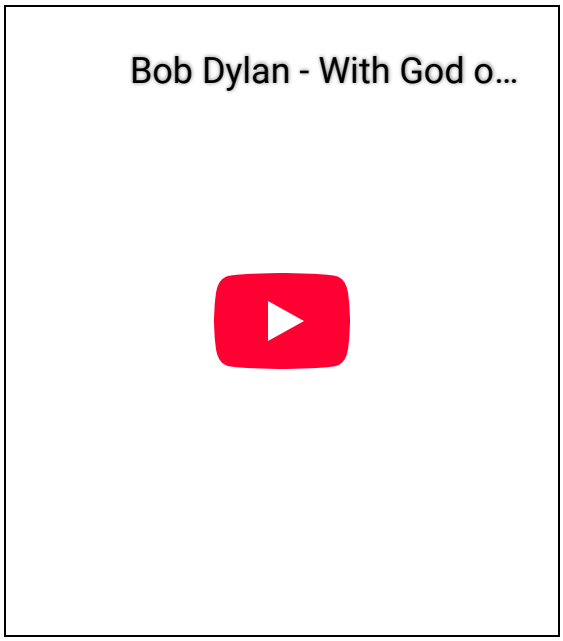
Bob Dylan – With God on Our Side

Edit

Posted on November 16, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

proposed edit to the Apostles' Creed

Edit

Posted on November 16, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

I believe in God, ~~the~~ **[our]** Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,

suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen

source: The Lord's Prayer
Matthew 6:9-13 (RSV):
"**Our Father** who art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts,
As we also have forgiven our debtors;
And lead us not into temptation,
But deliver us from evil."

| 1 Comment

hypocrisy on tap

Edit

Posted on November 15, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

I was at a Quaker meeting a long time ago. The children were making sandwiches for the local homeless shelter after worship. There was a woman there who told me about a bad experience she had with her church which led her to finding community with the Quakers. She pointed to a sign on the wall that said: “Let your life speak.” Kind of like that line about love showing itself more in deeds rather than words. That’s when I decided to start a blog.

| 1 Comment

the last mile

Edit

Posted on November 14, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The fullest demonstration of Christ’s urgent love for me is His crucifixion.

The fullest appropriation of Christ’s urgent love for me is my crucifixion, with Christ.

| Leave a comment

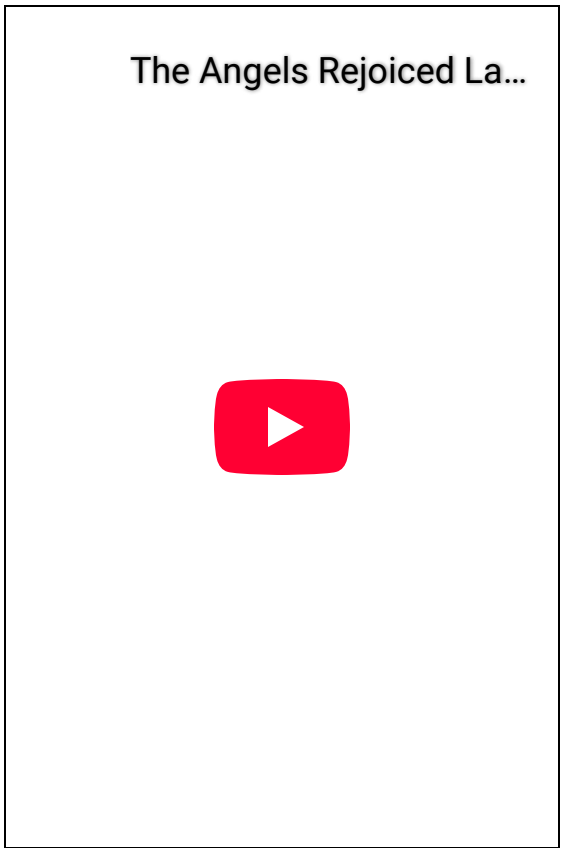
The Angels Rejoiced Last Night-Gram Parsons Emmylou Harr is

Edit

Posted on November 11, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

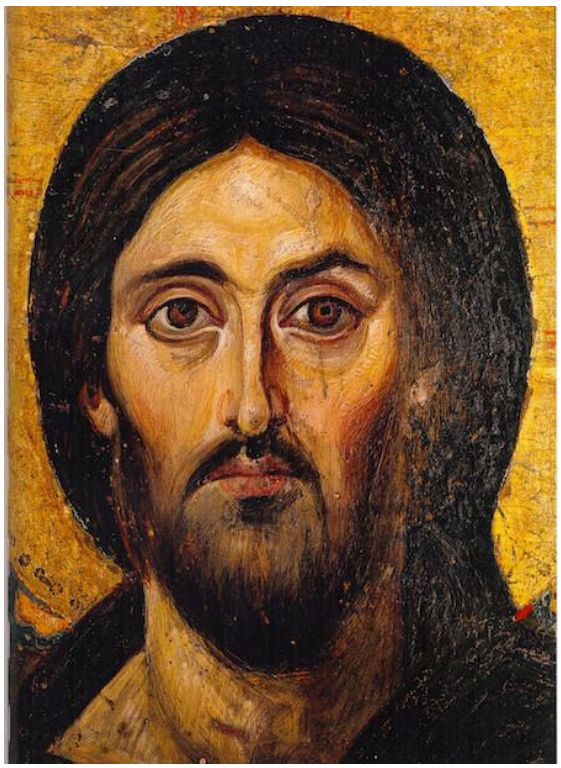
Jesus, be my jaws of life

Edit

Posted on November 11, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



Jesus, pull me out of this quicksand, this wet concrete. Rescue me from this disordered eating. From the madness of self-reliance, of clinging to the illusion that I can analyze, self-pop-psychologize, organize, or work my way out of this predicament, this lifelong pattern, habit, these wounds too deep to feel. Disrupt, interrupt,

prune, kill these recurring, self-defeating patterns. Shine a floodlight into my darkness, my despair. Cut out this cancer in my psyche. Sear the wound with the fire of the Holy Ghost. Crucify me–reveal to me the existential-psycho-social-medical hell that I am already in. Kill my disordered desires. Bury them. Harrow my hell and raise me up, humbled–a slave not to my passions, but to You–whose service is perfect freedom. Make me ever conscious that you walk beside me, above me–more present to me than my own breath. Be my strength when I am weak. Be my sentinel when I am lazy and distracted. Meet the enemy at the gate and dispatch him back to hell. Keep me ever in your presence. Awake to your love. That when you return I will be awake.

ST. PATRICK'S BREASTPLATE

I arise today
Through a mighty strength, the
invocation of the Trinity,
Through belief in the Threeness,
Through confession of the Oneness
of the Creator of creation.

I arise today
Through the strength of Christ's birth
with His baptism,
Through the strength of His crucifixion
with His burial,
Through the strength of His

resurrection with His ascension,
Through the strength of His descent for the judgment of doom.

I arise today
Through the strength of the love of cherubim,
In the obedience of angels,
In the service of archangels,
In the hope of resurrection to meet with reward,
In the prayers of patriarchs,
In the predictions of prophets,
In the preaching of apostles,
In the faith of confessors,
In the innocence of holy virgins,
In the deeds of righteous men.

I arise today, through
The strength of heaven,
The light of the sun,
The radiance of the moon,
The splendor of fire,
The speed of lightning,
The swiftness of wind,
The depth of the sea,
The stability of the earth,
The firmness of rock.

I arise today, through
God’s strength to pilot me,
God’s might to uphold me,
God’s wisdom to guide me,
God’s eye to look before me,
God’s ear to hear me,
God’s word to speak for me,
God’s hand to guard me,

God’s shield to protect me,
God’s host to save me
From snares of devils,
From temptation of vices,
From everyone who shall wish me ill,
afar and near.

I summon today
All these powers between me and
those evils,
Against every cruel and merciless
power
that may oppose my body and soul,
Against incantations of false prophets,
Against black laws of pagandom,
Against false laws of heretics,
Against craft of idolatry,
Against spells of witches and smiths
and wizards,
Against every knowledge that corrupts
man’s body and soul;
Christ to shield me today
Against poison, against burning,
Against drowning, against wounding,
So that there may come to me an
abundance of reward.

Christ with me,
Christ before me,
Christ behind me,
Christ in me,
Christ beneath me,
Christ above me,
Christ on my right,
Christ on my left,
Christ when I lie down,
Christ when I sit down,

Christ when I arise,
Christ in the heart of every man who thinks of me,
Christ in the mouth of everyone who speaks of me,
Christ in every eye that sees me,
Christ in every ear that hears me.

I arise today
Through a mighty strength, the invocation of the Trinity,
Through belief in the Threeness,
Through confession of the Oneness of the Creator of creation.

source: Saint Patrick's Breastplate

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Posted on November 11, 2024 by Boyd Camak

Edit

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

patron saint o Edit

St. Moses Coptic Orthodox Chur ch

Posted on November 11, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

“Our Patron Saints

One of the more exciting of the early monks in the period of desert Christian monasticism was a Black African (Nubian) now honored as St. Moses the Black. The Lausiac History of Palladius is the main historical source for his life. There is also an account found in the “Bibliotheca Sanctorum” by J. W. Sauget, and approximately 49 apophthegmata found in “The Desert Christian” by Sr. Benedicta Ward. The life of Moses is well documented.

He had been a slave of a government official in Egypt who discharged him for theft and suspected murder. He became the leader of a gang of bandits who roamed the Nile Valley and had the reputation for being associated with terror and violence.

Moses was a large and imposing figure; he became rather notorious for his escapades. On one occasion, a barking sheep dog prevented Moses

from executing a planned robbery, so he swore vengeance on the owner. Carrying out his threat, he approached the hut of his victim from the opposite side of the Nile and, placing his weapons between his teeth, swam the river. The owner of the dog heard the approach, so he hid along the river bank, thus escaping disaster, Moses, not finding the shepherd, took four rams from the flock, towed them back across the river, flayed them, sold the skins for wine, cooked the best parts, and feasted before walking back 50 miles to his camp.

On one occasion, when he sought to hide from local authorities, he took shelter with some monks in a monastic colony in Skete in the western desert near Alexandria. The dedication of their lives and their peace and contentment seem to have influenced him deeply. Eventually, he gave up his old way of life and became a monk himself.

The conversion of Moses was not instantaneous, he had a rather difficult time adjusting to regular monastic discipline. His flair for adventure remained with him. Once, while living in a small cell, he was attacked by four robbers. Much to their surprise, Moses fought and overpowered them, tied them together and dragged them to the chapel where the other monks were

praying. He dumped the crew in front of the other monks and exclaimed that he did not think it “Christian” to hurt the intruders. He asked what he should do with them. According to tradition, the overwhelmed robbers repented, were converted, and themselves became monks under the influence of Moses.

He was zealous of everything he undertook, but became discouraged when he concluded he was not becoming a perfect monk advanced in all the degrees of spiritual perfection. Early one morning before dawn, St. Isadore, abbot of the monastery, took Brother Moses to the roof and together they watched the first rays of the dawn come over the horizon. They stayed there until the new day had begun. Then Isidore said, “Only slowly do the rays of the sun drive away the night and usher in a new day and, thus, only slowly does one become a perfect contemplative.”

The humble Moses also proved to be effective as a prophetic spiritual leader. One day the abbot ordered everyone to fast during a particular week. During that time, some brothers came to visit Moses, and he cooked a meal for them. Seeing the smoke, the neighboring monks told the abbot that Moses had broken the command. But knowing his remarkable way of life, these same monks, when they came to

confront Moses, observed, “You did not keep the commandment of men, but it was so that you might keep the commandment of God.” Some see in this account, by the way, one of the earliest allusions to the Paschal fast which developed in the fourth century and later became the Lenten fast.

In another incident related in the sources, one of the brothers committed a fault. A council met and Moses was invited, but refused to attend. Someone came to him to let him know the others were waiting, at which Moses went to the meeting. He took a leaking jug filled with water and carried it on his shoulder (another version has him carrying a basket of sand with a hole in it). When he arrived, the others came out to meet him asking, “What is this?” Moses replied, “My sins run out behind me and I do not see them, but today I am coming to judge the errors of another.” Hearing that, they said no more to the erring brother, but forgave him.

A favorite incident of many is the story of the hospitality of a certain Arsenius toward a visiting monk. Arsenius received the monk in absolute silence. Moses, however, greeted the visitor with joy. When someone asked for an explanation, the answer was in the form of two visions. One has Arsenius in a boat with Angels in silence,

another saw Moses in the boat with the Angels eating sweetmeats.

Moses became the spiritual leader of a colony of hermits in the desert near Skete. At some time, he had been ordained a priest — an uncommon phenomenon at that period for desert monks. When he was 75 years old, about the year 407, word came that a group of renegades planned to attack the colony. The brothers wished to defend themselves, but Moses forbade such action. He told them to retreat rather than take up the sword. He and seven others stayed on to greet the invaders with open arms, but all were martyred by the bandits. A modern interpretation honors St. Moses the Black as an apostle of nonviolence.””

St. Moses Coptic Orthodox Church

| Tagged bible, faith, god | Leave a comment

gift from a Coptic Christian priest

Edit

Posted on November 11, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Many years ago I used to go to early morning liturgy at a local Coptic Christian Church when I was going through some tough shit. The priest gave me this icon. I still have it in my office.

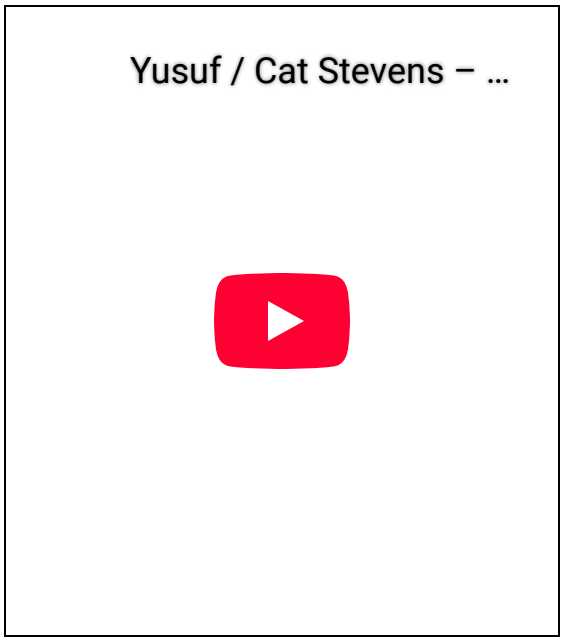
| Leave a comment

Yusuf / Cat Stevens – Morning Has Broken

Edit

Posted on November 10, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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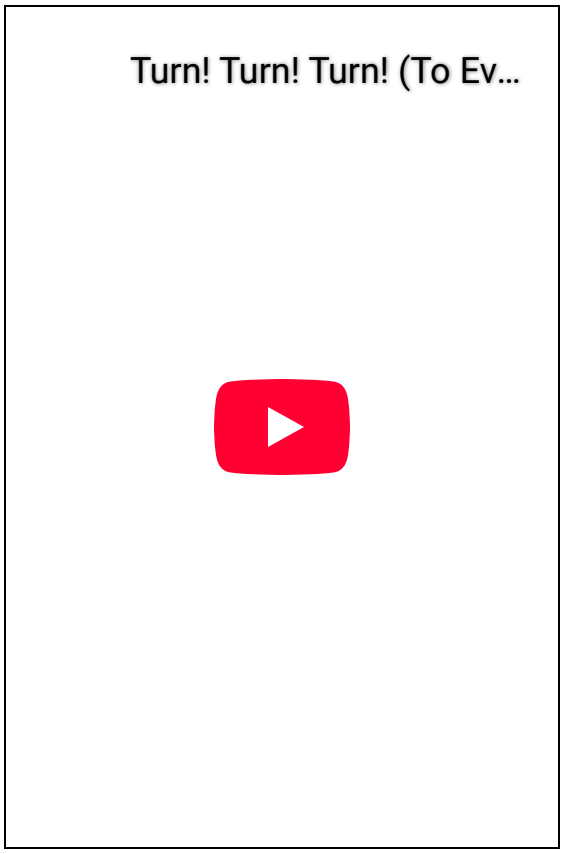
Turn! Turn! Turn! (To Everything There Is A Season)–The Byrds

Edit

Posted on November 10, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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Carmelita– Warren Zevon

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Posted on November 10, 2024 by Boyd Camak,

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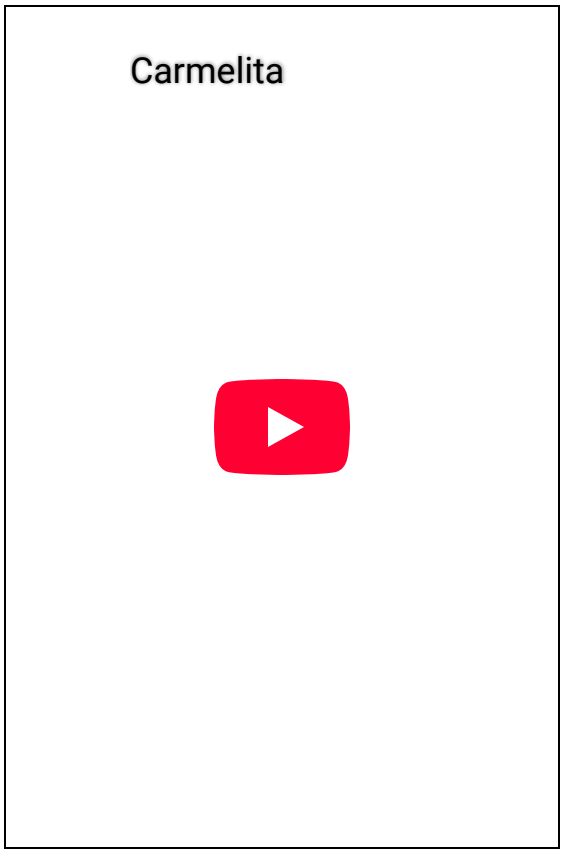
Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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Sturgill Simpson–Life Ain’t Fair and the World Is Mean

Edit

Posted on November 10, 2024 by Boyd Camak,

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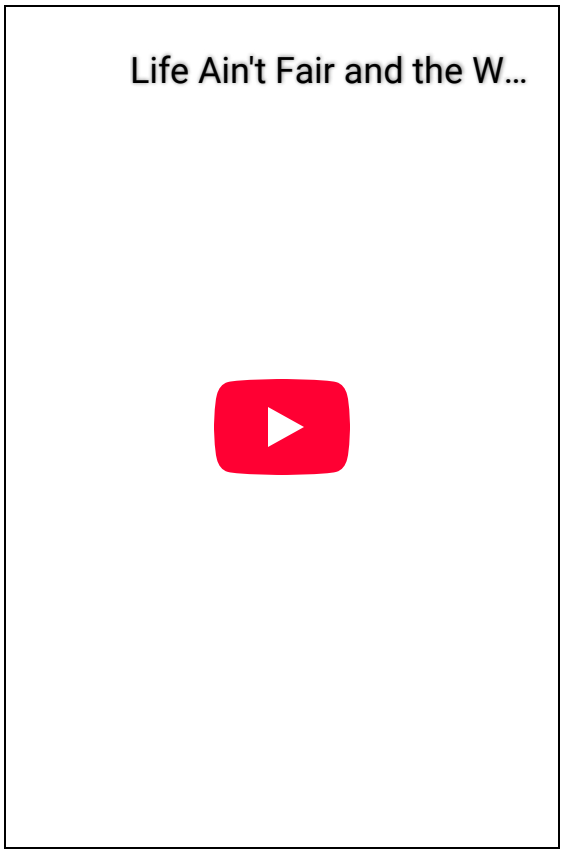
Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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City of God–St Louis Jesuits

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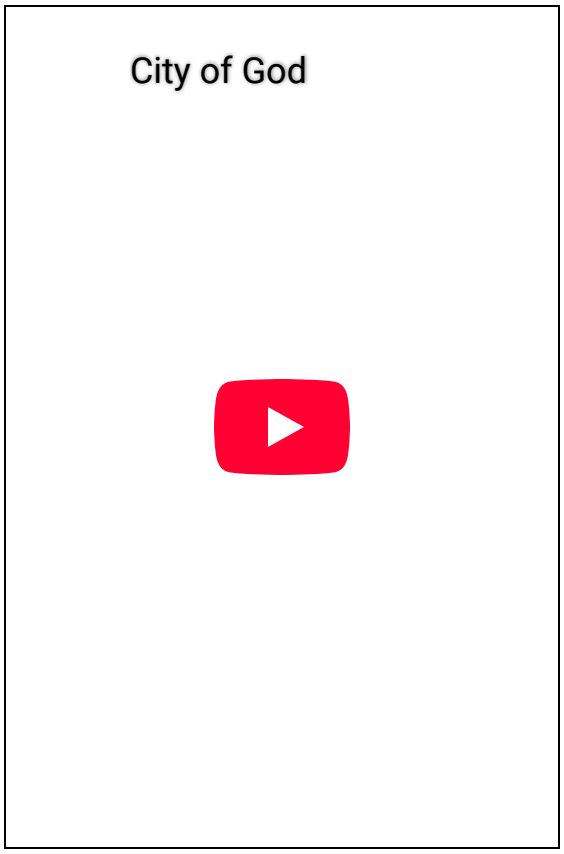

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Willie Nelson · Edit Sad Songs and Waltzes

Posted on November 10, 2024 by Boyd Camak,

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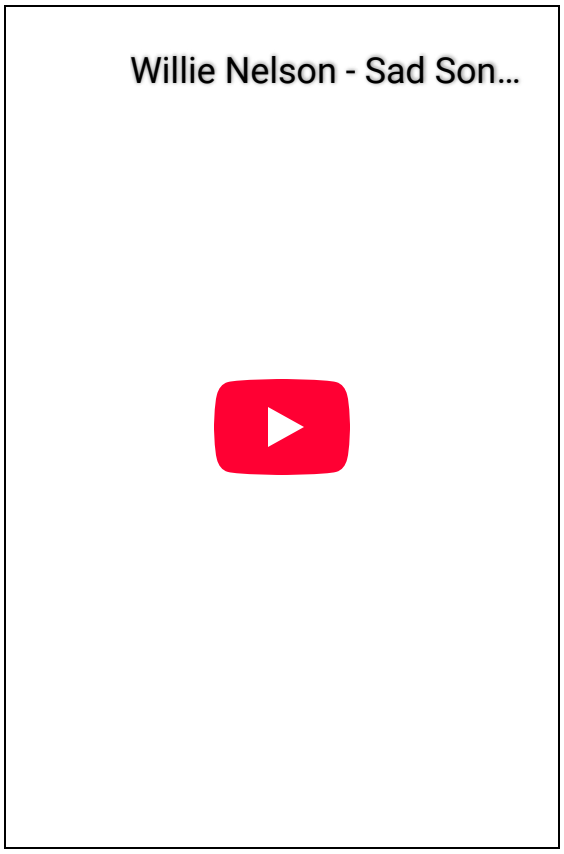

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Being the Beloved (FULL) by Henri Nouwen [This video changed my life.]

Edit

Posted on November 10, 2024 by Boyd Camak,

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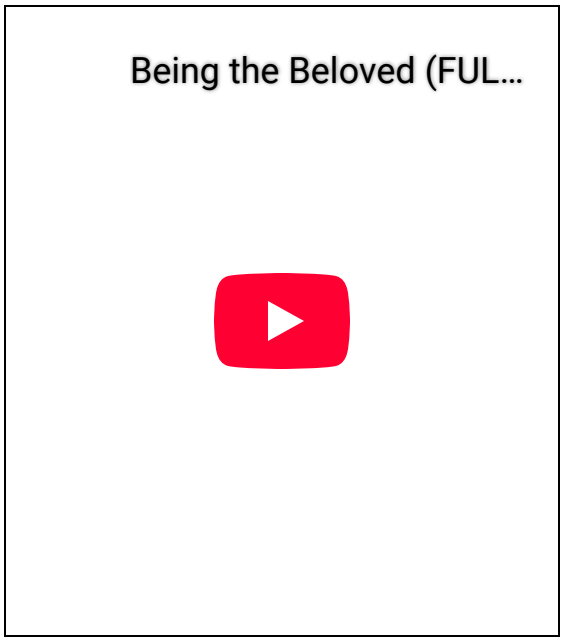
Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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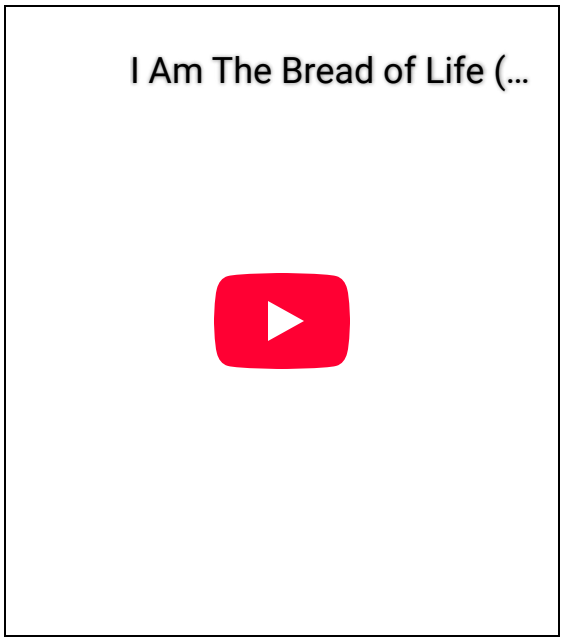
I Am The Bread of Life (Suzanne Toolan, RSM)

Edit

Posted on November 10, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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Pete Seeger, We Shall Overcome

Edit

Posted on November 10, 2024 by Boyd Camak,

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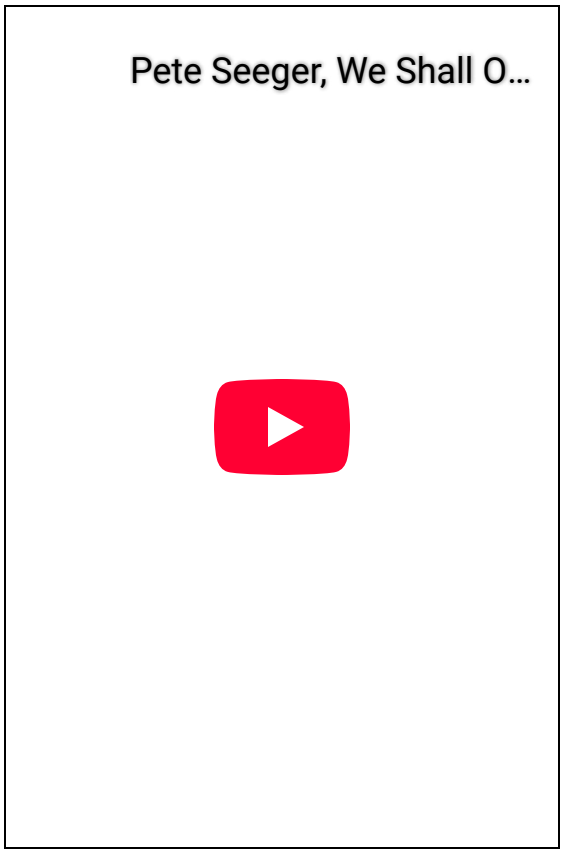
Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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Catholic Church rated NC-17

Edit

Posted on November 10, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

This site serves as the holding ground for the results of a two-year grand jury investigation into widespread sexual abuse of children within six dioceses of the Catholic Church in Pennsylvania

and the systemic cover up by senior church officials in Pennsylvania and at The Vatican.

| Leave a comment

top of the clas

Edit

Posted on November 10, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

There is nothing Christian about “merit based” anything. It is simply favoring the strong over the weak, those with much over those with little, those favored by the world over those unfavored by the world, Satan over Christ.

And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.’

Matthew 25:40 Revised Standard Version

| Leave a comment

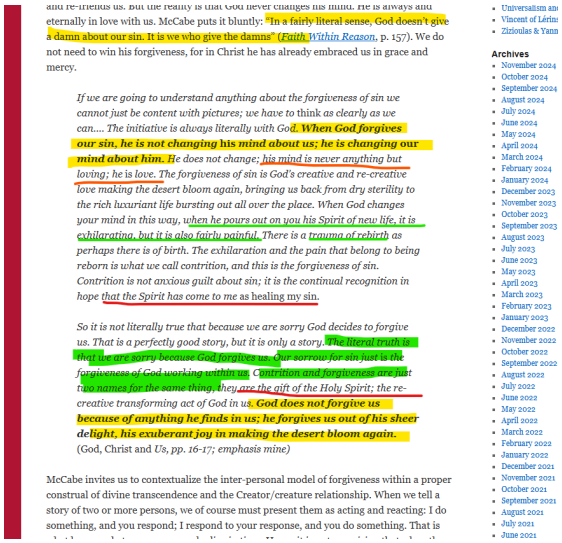
you first, no you first

Edit

Posted on November 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



and re-friends us. But the reality is that God never changes his mind. He is always and eternally in love with us. McCabe puts it bluntly: "In a fairly literal sense, God doesn't give a damn about our sin. It is we who give the damns" (*Faith Within Reason*, p. 157). We do not need to win his forgiveness, for in Christ he has already embraced us in grace and mercy.

> *If we are going to understand anything about the forgiveness of sin we cannot just be content with pictures; we have to think as clearly as we can.... The initiative is always literally with God.* ***When God forgives our sin, he is not changing his mind about us; he is changing our mind about him.*** *He does not change; his mind is never anything but loving; he is love. The forgiveness of sin is God's creative and re-creative love making the desert bloom again, bringing us back from dry sterility to the rich luxuriant life bursting out all over the place. When God changes your mind in this way, when he pours out on you his Spirit of new life, it is exhilarating, but it is also fairly painful. There is a trauma of rebirth as perhaps there is of birth. The exhilaration and the pain that belong to being reborn is what we call contrition, and this is the forgiveness of sin. Contrition is not anxious guilt about sin; it is the continual recognition in hope that the Spirit has come to me as healing my sin.*
>
> *So it is not literally true that because we are sorry God decides to forgive us. That is a perfectly good story, but it is only a story. The literal truth is that we are sorry because God forgives us. Our sorrow for sin just is the forgiveness of God working within us. Contrition and forgiveness are just two names for the same thing, they are the gift of the Holy Spirit; the re-creative transforming act of God in us.* ***God does not forgive us because of anything he finds in us; he forgives us out of his sheer delight, his exuberant joy in making the desert bloom again.***
> (God, Christ and *Us*, *pp. 16-17; emphasis mine)*

McCabe invites us to contextualize the inter-personal model of forgiveness within a proper construal of divine transcendence and the Creator/creature relationship. When we tell a story of two or more persons, we of course must present them as acting and reacting: I do something, and you respond; I respond to your response, and you do something. That is

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Herbert McCabe and the Unfathomable Mystery of Divine Forgiveness

"Both portray God as anthro-pomorphically changing his mind about us: when we sin, God becomes angry and punishes; when we repent, God puts aside his wrath and re-friends us. But the reality is that God never changes his mind. He is always and eternally in love with us. McCabe puts it bluntly: "In a fairly literal sense, God doesn't give a damn about our sin. It is we who give the damns" (*Faith Within Reason*, p. 157). We do not need to win his forgiveness, for in Christ he

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> ‘If we are going to understand anything about the forgiveness of sin we cannot just be content with pictures; we have to *think* as clearly as we can…. The initiative is always literally with God. **When God forgives our sin, he is not changing *his* mind about us; he is changing *our* mind about him.** He does not change; his mind is never anything but loving; he *is* love. The forgiveness of sin is God’s creative and re-creative love making the desert bloom again, bringing us back from dry sterility to the rich luxuriant life bursting out all over the place. When God changes your mind in this way, when he pours out on you his Spirit of new life, it is exhilarating, but it is also fairly painful. There is a trauma of rebirth as perhaps there is of birth. The exhilaration and the pain that belong to being reborn is what we call contrition, and this is the forgiveness of sin. Contrition is not anxious guilt about sin; it is the continual recognition in hope that the Spirit has come to me *as healing my sin*.

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McCabe invites us to contextualize the inter-personal model of forgiveness within a proper construal of divine transcendence and the Creator/creature relationship. When we tell a story of two or more persons, we of course must present them as acting and reacting: I do something, and you respond; I respond to your response, and you do something. That is what happens between persons who live in time. Hence it is not surprising that when the biblical writers sought to tell the story of the God who had entered into covenant with Israel and

the Church, they portrayed him as one person among a universe of persons, a person who believes and feels and acts and reacts, who gets angry when his creatures rebel against his just rule and who puts aside his anger when they repent. But it cannot be literally true. The literal truth is something infinitely more marvelous:

> God does not respond to his world. He does not adjust his reaction to suit good people or bad. You do not have to be good before God will love you; you do not have to try to be good before God will forgive you; you do not have to repent before you will be absolved by God. It is all the other way round. If you are good, it is because God's love has already made you so; if you want to try to be good, that is because God is loving you; if you want to be forgiven, that is because God is forgiving you. You do not have to do anything, or pay anything, in exchange for God's love. God does not demand anything of you. Nothing whatsoever. (p. 27)

The literal truth is Love—absolute, unconditional, infinite, unrelenting Love."

| Tagged bible, christianity, faith, forgiveness, jesus |

Leave a comment

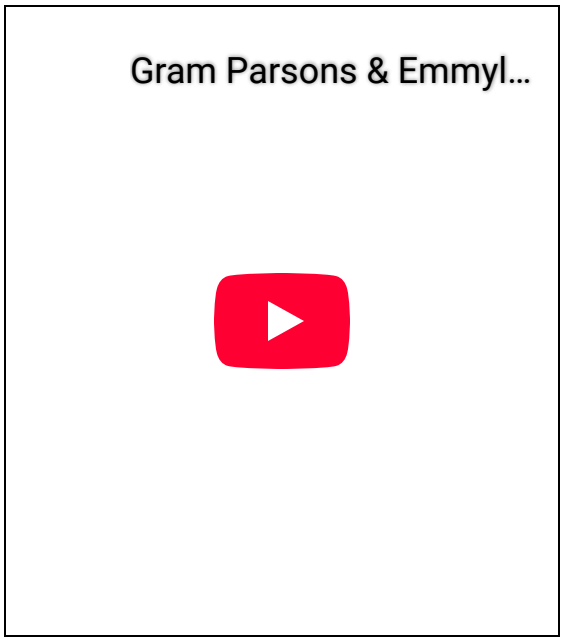
Gram Parsons & Emmylou Harris – Country Baptizing Down By The Creek (1973 Live)

Edit

Posted on November 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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take a chill

Edit

Posted on November 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

I was at a men's fellowship group at a Greek Orthodox church a long time ago and the priest was talking about the Jesus Prayer and the prayer rope and talking about the goal being to get the mind to descend into the heart. The Buddhists (I think…didn't Pema Chodron talk about this? Can't remember for sure.) talk about the "monkey mind"–or at least some Buddhist I spoke with talked about "monkey mind"–I think. It's like the mind is a ping pong ball bouncing

everywhere. Anyway there is another concept called “wise mind” in DBT… look it up. For me anyway–especially with the rosary, I know I’m not going to be making a good decision if I’m thinking, thinking, thinking–especially if my emotions are involved. I don’t know if I’m getting my mind to descend into my heart–it’s sort of like (not entirely)…it’s sort of like my heart is enveloping my mind and calming it down…so I can really listen…and be receptive to what God is saying…and to what I really think…without being distracted….Anyway big topic. But basically for me–on this whole aspect of being human and having a monkey mind–my practice is to meditate on the *events* in the rosary. They are about events and humans–-not abstractions or ideas or words. This is how I can settle my mind down. Is my mind descending into my heart?? Maybe… it’s kind of like I’m surrendering and letting my heart envelop my mind and my body…and bring me into the presence of the Divine, of Jesus, of the Trinity…and that’s a good place to be.

| Leave a comment

fool me once

Edit

Posted on November 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

“Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself.

Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.” Philippians 3:17-4:1 NRSV

“Practicing Holy Indifference

St. Paul’s appeal in today’s reading reflects Ignatian indifference: true freedom comes from letting go of worldly attachments and rooting ourselves in God’s love. But this is easier in theory than in practice.

In this letter to the Philippians, St. Paul invites us to practice detachment.

When our “minds are set on earthly things,” like comforts, achievements, and our own preferences, we are unable to completely surrender control and embrace God’s vision for our lives. Yet our “citizenship is in heaven,” and we’re invited to trust that God alone will satisfy our deepest desires.

This invites me to examine: where do I find my worth and how can I seek God’s grace to let go of anything that hinders my openness to love? Where might God be inviting me to practice holy indifference today? How does seeing myself as a “citizen of heaven” change my daily perspective?

—*Julianne Peak is a science teacher at Saint Ignatius College Prep in Chicago.*“

Prayer

“I beg of you, my Lord, to remove anything which separates me from you, and you from me. Remove anything that makes me unworthy of your sight, your control, your reprehension; of your speech and conversation, of your benevolence and love. Cast from me every evil that stands in the way of my seeing you, hearing, tasting, savoring, and touching you; fearing and being mindful of you; knowing, trusting, loving, and possessing you; being

conscious of your presence and, as far as may be, enjoying you.
This is what I ask for myself and earnestly desire from you. Amen.

—*St. Peter Faber, SJ*“

from https://jesuitprayer.org/ 11.8.2024

Lukas Nelson & Promise Of The Real – Fool Me Once (Official Music Video)

| Tagged bible, christianity, faith, god, jesus | Leave a comment

expanding into new verticals

Edit

Posted on November 7, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)
Admiring the counterintuitive way. (1 Corinthians 1:18-25)

One of the multitude said to him, “Teacher, bid my brother divide the inheritance with me.” But he said to him, “Man, who made me a judge or divider over you?” And he said to them, “Take heed, and beware of all covetousness; for a man’s life does not consist in the abundance of his possessions.” And he told them a

parable, saying, “The land of a rich man brought forth plentifully; and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul is required of you; and the things you have prepared, whose will they be?’ So is he who lays up treasure for himself, and is not rich toward God.”

The Parable of the Rich Fool (Rembrandt)

Luke 12:13-21 Revised Standard Version

| Leave a comment

Doctor, doctor give me the news–I've got a bad case of lovin' you

Edit

Posted on November 7, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Jesus didn't appear to Pontius Pilate et al. after the resurrection. At least not according to the historically credible sources. I used to think that He only appeared to "his people"–actually I didn't really think too carefully about it–but my thought process was kind of like–He really just wanted to get His followers going on their mission and then peace out up to heaven. But I had this thought that maybe this no-show had bigger implications–like the kingdom is hidden from those focused on the "world historical" ego game. I remember Kierkegaard–or at least the idea came up in a Kierkegaard seminar in college–that one could reach heights on the "world historical–great man/person of history" stage by doing things that were not ethical–in whole or in part. This was contrasted

with people of faith. Obviously not that people of faith don't sin or are perfect or don't have divided loyalties. But there is a lot in the gospels and in the epistles that make it clear that if you're going to follow Jesus, you've got to be all in. And my view on that is not that Jesus is withholding something from us if we're not all in. It's more like if you go to the doctor and you're sick, but you only take half of the medicine that they give you. So anyway, this Biblical narrative (and it might not be a "literal" story") might be illustrating that those in touch with Jesus are not the worldly big shots like Pontius Pilate. Those that encounter Jesus are the ones who are seeking Him–even in their despair– like Mary Magdalene who went to the tomb even though she knew Jesus was dead. And Jesus' no-show to Pilate and the worldly big shots and his resurrection encounter with ordinary people is a symbol of the way the world continues to work.

Robert Palmer – Bad Case Of Loving You (Doctor Doctor) [Official Video]

| Tagged bible, christianity, faith, god, jesus | Leave a comment

rough day

Edit

Posted on November 6, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

My brain cannot imagine any type of existence that it is not inherently flawed. But in my heart there's hope. Dammit. But in my heart there is hope.

| Tagged Thrown / Disoriented / Unmoored | Leave a comment

Mustard seeds don't grow on platforms. And platforms can't love.

Edit

Posted on November 6, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

The Prosperity Gospel

Edit

Posted on November 5, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Story of St Lawrence

Born (about) 225 – Died 258

“This famous martyr of Rome lived in the second century. He was one of seven deacons who were in charge of giving help to the poor and the needy. Then big trouble started and the troublemakers who did not like Christians decided to kill Pope St.Sixtus II. As they took the Pope away for execution (to chop off his head), Lawrence followed him weeping. “Father, where are you going without your deacon?” The Pope answered, “I am not leaving you, my son, in three days you will follow me.” Full of joy, Lawrence gave to the poor the rest of the money he had with him. He even sold expensive church vessels so he would have more money to give away. The prefect of Rome, a greedy man, thought the Church had a great fortune hidden away. He ordered Lawrence to bring the Church’s treasure to him. The saint said he

would, in three days. Then he went through the city and gathered together all the poor and sick people supported by the Church. He showed them to the prefect and said: “These people are the Church’s treasure.” The prefect was furious. In his anger he asked them to kill Lawrence slowly so he would suffer more. The saint was tied on top of an iron grill over a slow fire that roasted him. God gave him so much strength and joy that Lawrence joked with the judge saying “Turn me over”. Before he died, he prayed that the city of Rome might be converted to Jesus. He prayed that the Catholic faith would spread all over the world.

Lawrence died on August 10, 258. His feast spread throughout Italy and northern Africa. Emperor Constantine built a beautiful basilica in Lawrence’s honour. St. Lawrence is among the saints mentioned in the First Eucharistic Prayer at Mass. He is the patron saint of school children, poor people, cooks and comedians to name but a few.

Feast Day: August 10

Prayer to St Lawrence – Deacon and Martyr

O Generous patron of the Church’s poor, St. Lawrence, pray to the One God, Father, Son and Holy Spirit that

all the poor of the Church in need in every corner of the world may feel the effect of the love of their brothers and sisters who seek to help them.

Deliver the Church from the greed and envy of the powerful and protect her rights and property so that she may serve the needy in freedom, giving them good things for soul and body.

May we come some day with all those whom we helped on earth to the bright mansions of heaven where we will enjoy the riches of God's house and the company of the Saviour who lives and reigns forever and ever.

Amen."

| Leave a comment

Jesus loves me this I know– for He is the Word who tells me so.

Edit

Posted on November 5, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

“THE CIRCUMCISION

READ And when eight days were fulfilled for his circumcision, his name was called Jesus, the name given him by the angel before he was conceived in the womb. (Luke 2:21)

REFLECT Though this ceremony looked like just any other circumcision, it was far from that. This child was the God-man, Creator and Redeemer of the world. The slight pain and the few drops of blood involved in this ceremony were symbolic of the utter self-dedication which His early life would be. His very name was a message to the world. He was to be “Jesus,” which means “Savior.” For this did He come into this world; for this He lived His every moment; for this He worked, prayed, suffered, and died.

REVIEW

Even in His holy name, Jesus speaks to me. By this name He tells me that His concern for me will be as inseparable from Him as His name. He would spend a lifetime being my “Jesus,” my Savior. I need not feel undeserving of such personal concern, since Jesus Himself made me worthy of it by the price He paid for my redemption. To deny my personal

worth, would be to deny the value of His Blood, which He paid for my sins. Neither should I feel that I am merely one of the millions whom He saved, as though I were lost in the mass of humanity. His concern could not be more personal if I were the only one who needed His redemption.

Over and over again in His public life Jesus preached this truth. In the parables of the lost sheep, the lost coin, the doctor for the sick, the friend of the sinner, the prodigal son, God's providence over the grass of the fields and the birds of the air, and in other sermons, Jesus tried so hard to impress me with the "personal" quality of His redemptive work. I do Him a great injustice when I believe that He thinks of me as I think of myself. The mind and heart of Christ could never be so small as mine. His wisdom, love, and power are far beyond this confused, self-centered, weak nature of mine. As long as I remain doubtful of His personal concern for me, I shall be one of those who made it difficult for Jesus to give them all of the graces and blessings which He desired to give them. Of me too, He will say, "O foolish and slow of heart to believe!"

RESPOND My Jesus, I shall never know the peace which You have offered to Your true followers unless I learn to see myself and others through

Your eyes. Grant me the wisdom, patience, and strength to come each day a little closer to Your way of thinking and living. Then I shall gradually be convinced of Your personal love for me, and the supernatural value which You have given to my daily life. Free of anxiety and doubts, I shall find a holy contentment in my activities, and a supernatural joy in increasing my good works within the narrow limits of my daily possibilities. Amen."

From "My Life with Christ: Spiritual Meditations for the Modern Reader"

John 1

The Word Became Flesh

1 In the beginning was the Word, and the Word was with God, and the Word was God. [2] He was in the beginning with God; [3] all things were made through him, and without him was not anything made that was made. [4] In him was life,[a] and the life was the light of men. [5] The light shines in the darkness, and the darkness has not overcome it.

6 There was a man sent from God,
whose name was John. 7 He came for
testimony, to bear witness to the light,
that all might believe through him. 8 He
was not the light, but came to bear
witness to the light.

9 The true light that enlightens every
man was coming into the world. 10 He
was in the world, and the world was
made through him, yet the world knew
him not. 11 He came to his own home,
and his own people received him
not. 12 But to all who received him, who
believed in his name, he gave power to
become children of God; 13 who were
born, not of blood nor of the will of the
flesh nor of the will of man, but of God.

14 And the Word became flesh and
dwelt among us, full of grace and truth;
we have beheld his glory, glory as of
the only Son from the Father. 15 (John
bore witness to him, and cried, “This
was he of whom I said, ‘He who comes
after me ranks before me, for he was
before me.’”) 16 And from his fulness
have we all received, grace upon
grace. 17 For the law was given through
Moses; grace and truth came through
Jesus Christ. 18 No one has ever seen
God; the only Son,[b] who is in the
bosom of the Father, he has made him
known.

The Testimony of John the Baptist

19 And this is the testimony of John,
when the Jews sent priests and
Levites from Jerusalem to ask him,
“Who are you?” 20 He confessed, he
did not deny, but confessed, “I am not
the Christ.” 21 And they asked him,
“What then? Are you Eli′jah?” He said,
“I am not.” “Are you the prophet?” And
he answered, “No.” 22 They said to him
then, “Who are you? Let us have an
answer for those who sent us. What do
you say about yourself?” 23 He said, “I
am the voice of one crying in the
wilderness, ‘Make straight the way of
the Lord,’ as the prophet Isaiah said.”

24 Now they had been sent from the
Pharisees. 25 They asked him, “Then
why are you baptizing, if you are
neither the Christ, nor Eli′jah, nor the
prophet?” 26 John answered them, “I
baptize with water; but among you
stands one whom you do not
know, 27 even he who comes after me,
the thong of whose sandal I am not
worthy to untie.” 28 This took place in
Bethany beyond the Jordan, where
John was baptizing.

The Lamb of God

29 The next day he saw Jesus coming
toward him, and said, “Behold, the
Lamb of God, who takes away the sin
of the world! 30 This is he of whom I
said, ‘After me comes a man who
ranks before me, for he was before
me.’ 31 I myself did not know him; but
for this I came baptizing with water,
that he might be revealed to
Israel.” 32 And John bore witness, “I
saw the Spirit descend as a dove from
heaven, and it remained on him. 33 I
myself did not know him; but he who
sent me to baptize with water said to
me, ‘He on whom you see the Spirit
descend and remain, this is he who
baptizes with the Holy Spirit.’ 34 And I
have seen and have borne witness
that this is the Son of God.”

The First Disciples of Jesus

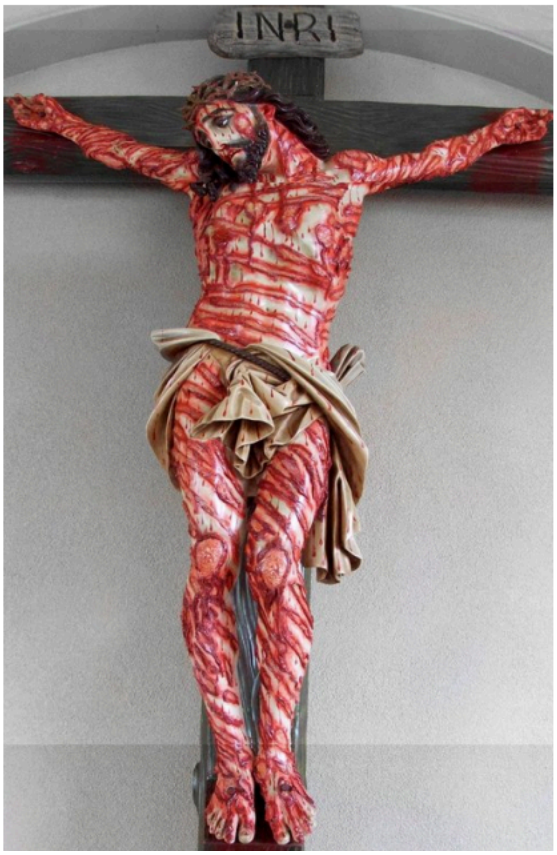
35 The next day again John was
standing with two of his
disciples; 36 and he looked at Jesus as
he walked, and said, “Behold, the
Lamb of God!” 37 The two disciples
heard him say this, and they followed
Jesus. 38 Jesus turned, and saw them
following, and said to them, “What do
you seek?” And they said to him,
“Rabbi” (which means Teacher),
“where are you staying?” 39 He said to
them, “Come and see.” They came

and saw where he was staying; and they stayed with him that day, for it was about the tenth hour. 40 One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first found his brother Simon, and said to him, "We have found the Messiah" (which means Christ). 42 He brought him to Jesus. Jesus looked at him, and said, "So you are Simon the son of John? You shall be called Cephas" (which means Peter[c]).

Jesus Calls Philip and Nathanael

43 The next day Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." 44 Now Philip was from Beth-sa′ida, the city of Andrew and Peter. 45 Philip found Nathan′a-el, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." 46 Nathan′a-el said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." 47 Jesus saw Nathan′a-el coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" 48 Nathan′a-el said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree,

I saw you.” [49] Nathan′a-el answered him, “Rabbi, you are the Son of God! You are the King of Israel!” [50] Jesus answered him, “Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these.” [51] And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.”



| Tagged bible, faith, god, jesus, john | Leave a comment

How was your day?

Edit

Posted on November 4, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

I was just praying the rosary (to settle my nerves about some key decisions), and when I got to the mystery of the presentation I was thinking about an icon of the presentation that I have a print out of, and I was thinking about everyone pictured in the icon, including Saint Joseph, Jesus, and Simeon, who prayed that he would see the messiah before he died, or who was told in prayer that he would see the Messiah before he died and Anna the Prophetess who stayed in the temple and continually prayed. And of course, Mary Jesus' mother, and as I thought about them in the icon, I started to envision them as real people flesh and blood right here in my room. I imagined them here with me, and then I realized at deeper level how God's power is made manifest in weakness. These brothers and sisters didn't know they would be in an icon one day… they were just living their daily grind… trying to follow the Lord moment by moment. I wonder if it was stressful to be the earthly parents of Jesus—or did

they get divine tranquility. The next mystery talks about them freaking out when they lost Jesus for—what was it…3 days?—until they found him talking with the learned doctors of the law etc in the temple. So I guess they had to deal with nerves just like I do.

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The trouble with self-reliance is the self I'm relying on.

Edit

Posted on November 4, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

the faith of the fishermen, the poor, the simple

Edit

Posted on November 2, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Byzantine Catholic icon of Our Lady of Guadalupe

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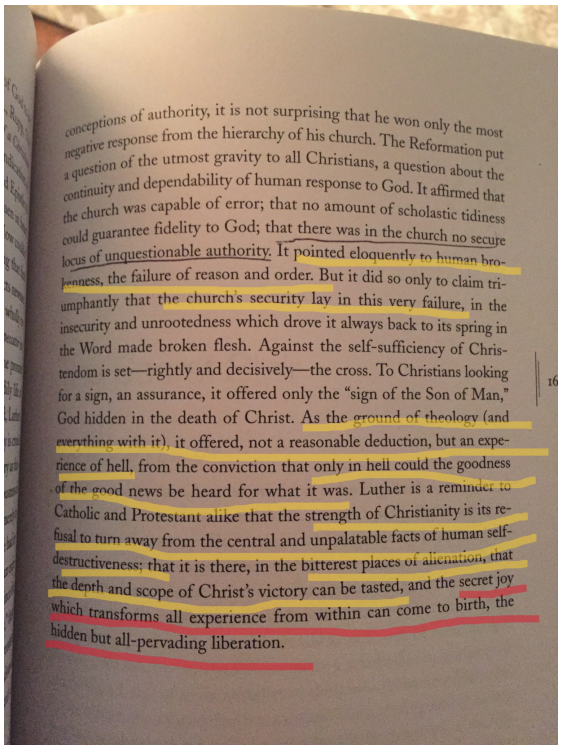
The Cross is where theologies go to die.

Edit

Posted on November 2, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)


conceptions of authority, it is not surprising that he won only the most negative response from the hierarchy of his church. The Reformation put a question of the utmost gravity to all Christians, a question about the continuity and dependability of human response to God. It affirmed that the church was capable of error; that no amount of scholastic tidiness could guarantee fidelity to God; that there was in the church no secure locus of unquestionable authority. It pointed eloquently to human brokenness, the failure of reason and order. But it did so only to claim triumphantly that the church's security lay in this very failure, in the insecurity and unrootedness which drove it always back to its spring in the Word made broken flesh. Against the self-sufficiency of Christendom is set—rightly and decisively—the cross. To Christians looking for a sign, an assurance, it offered only the "sign of the Son of Man," God hidden in the death of Christ. As the ground of theology (and everything with it), it offered, not a reasonable deduction, but an experience of hell, from the conviction that only in hell could the goodness of the good news be heard for what it was. Luther is a reminder to Catholic and Protestant alike that the strength of Christianity is its refusal to turn away from the central and unpalatable facts of human self-destructiveness; that it is there, in the bitterest places of alienation, that the depth and scope of Christ's victory can be tasted, and the secret joy which transforms all experience from within can come to birth, the hidden but all-pervading liberation.

Rowan Williams writing on Martin Luther in *The Wound of Knowledge*

"…Luther's task was to reconstruct a Christian theology that took seriously the intractable quality of God's nature and work, over against the mechanical religiosity and sophisticated agnosticism of the late Middle Ages. He was able to use much of the armory of Catholic tradition itself in his enterprise–Augustine most obviously, others, like the Rhineland mystics or St. Bernard, more obliquely, but to his eye, the reconstruction of belief was a matter demanding a comprehensive critique of the tradition and the outright rejection of large areas in it. And because he confronted a Catholicism preoccupied with external and juristic conceptions of authority, it is not surprising that he won only the most negative response from the hierarchy

of his church. The Reformation put a question of the utmost gravity to all Christians, a question about the continuity and dependability of human response to God. It affirmed that the church was capable of error; that no amount of scholastic tidiness could guarantee fidelity to God; that there was in the church no secure locus of unquestionable authority. It pointed eloquently to human brokenness, the failure of reason and order. But it did so only to claim triumphantly that the church's security lay in this very failure, in the insecurity and unrootedness which drove it always back to its spring in the Word made broken flesh. Against the self-sufficiency of Christendom is set—rightly and decisively–the cross. To Christians looking for a sign, an assurance, it offered only the "sign of the Son of Man," God hidden in the death of Christ. As the ground of theology (and everything with it), it offered, not a reasonable deduction, but an experience of hell, from the conviction that only in hell could the goodness of the good news be heard for what it was. Luther is a reminder to Catholic and Protestant alike that the strength of Christianity is its refusal to turn away from the central and unpalatable facts of human self-destructiveness; that it is there, in the bitterest places of alienation, that the depth and scope of Christ's victory can be tasted, and the

secret joy which transforms all experience from within can come to birth, the hidden but all-pervading liberation."

Rowan Williams writing on Martin Luther in *The Wound of Knowledge* p.168-169.

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existential eternal life + hope of the world to come

Edit

Posted on November 1, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Surrendering into the crucible/"descent into hell" of an extended job search in a brutal job market—upon the Easter of a job offer—offers the "existential eternal life" of a way to approach all of of life's "problems" through surrender, prayer, fellowship, trust, discernment, profanity, frustration, exhaustion, therapy, and peace—and hope of the world to come.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son,
our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the
Father.
He will come to judge the living and the
dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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What's the point?

Edit

Posted on November 1, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

God brings us closer to Him, so that
He can bring others closer to Him, in

part, through us.

In other words, God permits our psycho-social-emotional-circumstantial crucifixion, and on the third metaphorical day, resurrects us into our special place in the Body of Christ.

“For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps. He committed no sin; no guile was found on his lips. When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls.”

1 Peter 2:21-25
Revised Standard Version

| Tagged Thrown / Disoriented / Unmoored | Leave a comment

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